o. 1. {Whole No. 53.} *Price, 10 Cents. Per Annum, $3.00.* Vol. III.

SATURDAY, SEPTEMBER 25, 1869.

Subject: Watchfulness.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

NEW-YORK:
J. B. FORD & CO., No. 39 PARK ROW.

1869

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

56009

v. 3
1869/70

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones which go before the public with my consent.

HENRY WARD BEECHER.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The first series is now issued in one large and handsome 8vo vol., extra cloth, Embellished with a new STEEL PORTRAIT of MR. BEECHER—the best likeness of him ever published, and a superb piece of engraving. Price, $3.00. *Sent post-paid, by mail, on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution

NOTICE.

PLYMOUTH PULPIT is the *only regular publication of* MR. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. Beecher's ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, $3.00, giving two volumes of about 400 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for $12.00.

POSTAGE of PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents*.

THE SUBJECTS OF VOLUME II. ARE:

I. THE WAY OF COMING TO CHRIST.
II. CONDUCT, THE INDEX OF FEELING.
III. THE SYMPATHY OF CHRIST.
IV. RETRIBUTION AND REFORMATION.
V. COUNTING THE COST.
VI. SCOPE AND FUNCTION OF A CHRISTIAN
VII. HUMAN IDEAS OF GOD. [LIFE.
VIII. THE GRACIOUSNESS OF CHRIST.
IX. EVILS OF ANXIOUS FORETHOUGHT.
X. THE BEAUTY OF MORAL QUALITIES.
XI. THE PROBLEM OF JOY AND SUFFERING IN LIFE.
XII. THE APOSTOLIC THEORY OF PREACHING.
XIII. THE RIGHT AND THE WRONG WAY OF GIVING PLEASURE.
XIV. THE PERFECT MANHOOD.
XV. DISSIMULATING LOVE.
XVI. THE DOOR.
XVII. MORAL THEORY OF CIVIL LIBERTY.
XVIII. PEACEABLENESS.
XIX. SOUL-DRIFTING.
XX. THE HIDDEN LIFE.
XXI. DISCOURAGEMENTS AND COMFORTS IN CHRISTIAN LIFE.
XXII. HINDRANCES TO CHRISTIAN DEVELOPMENT.
XXIII. LOVING AND HATING.
XXIV. AUTHORITY OF RIGHT OVER WRONG.
XXV. THE POWER OF LOVE.
XXVI. THE PRECIOUSNESS OF CHRIST.

ANY BACK NUMBERS CAN BE FURNISHED.

ENTERED, according to Act of Congress, in the year 1869, by J. B. FORD & CO., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

TO SUBSCRIBERS.

In accordance with the usual custom in such cases, Plymouth Pulpit will be sent to subscribers until its Publishers are served with a notice of discontinuance, accompanied by payment of all back dues.

Those who desire to receive the publication for another year will please remit the amount promptly, on receipt of the bill.

Upon receipt of the amount of their subscription, all subscribers for the ensuing year will receive a new STEEL PORTRAIT OF MR. BEECHER—universally esteemed the best likeness of him ever published, and a superb piece of engraving, suitable for binding with the volume.

All who send one NEW SUBSCRIPTION with their own renewal, will receive in addition a beautiful copy of this engraving, on large plate-paper, for framing.

The Publishers furnish, for 40 cents, a fine English Cloth Cover, which any binder can use; or will themselves bind up back numbers at a cost of 75 cents.

CASH PREMIUMS!

We are induced to offer the following Cash Premiums to those who will engage in obtaining subscribers for Plymouth Pulpit.

For every	**5**	**Subscriptions at $3 each,**			**$3**	**cash.**
"	**12**	"	"	"	**9**	"
"	**25**	"	"	"	**20**	"
"	**50**	"	"	"	**50**	"

Let the money be forwarded to us with lists of names, the amount of premium being deducted from the same. Canvassers find lists very easily made up for Plymouth Pulpit, and several are at the present time receiving large returns from such labors.

CLUBS IN VILLAGES AND TOWNS

May be procured by any enterprising man or woman. Send for Specimen Copy, Free. Take it and go among your friends and neighbors. In a half day you will often accomplish the task, and ***5, 10,*** or ***15 Dollars*** will be earned, together with the satisfaction of knowing that you have benefited those around you.

Specimen copies for this purpose will be mailed to applicants.

J. B. FORD & CO.,

39 Park Row, New-York.

To the Readers of Plymouth Pulpit.

A RARE OPPORTUNITY!

THE COMING PAPER

For Christian Families of all Denominations!

THE CHURCH UNION,

An Unsectarian, Independent Christian Journal,

Sixteen pages, clearly printed, cut and stitched, easily handled, ready for binding, with the

LECTURE-ROOM TALKS AND CONTRIBUTED ARTICLES

OF

HENRY WARD BEECHER,

Together with Contributions from well-known and Eminent Writers, Household Stories, Walks with the Children, Foreign and Domestic News of the Church and the World, an Agricultural Department, and Regular and Interesting Correspondence from Home and Abroad.

This Journal will have for its highest aim the presentation of

ESSENTIAL CHRISTIAN TRUTH,

Advocating, in the spirit of Christian love and liberty,

The Fellowship and Coöperation of Christians of every Name.

The Plymouth Pulpit is $3, and the Church Union $2.50–total, $5.50.

THE PUBLISHERS WILL SEND

PLYMOUTH PULPIT and the CHURCH UNION,

To **one address** *for one year,*

FOR FOUR DOLLARS.

☞ **SAMPLE COPIES SENT ON RECEIPT OF SIX CENTS.**

J. B. FORD & CO., Publishers,

39 Park Row, New-York.

WATCHFULNESS.

'Watch ye and pray, lest ye enter into temptation."—MARK. xiv. 38.

OF all the passages of the New Testament which enjoin watchfulness—and they are very numerous—I have selected this, partly because it is the language of our Master, and partly because it gives the reason for watchfulness—*lest ye enter into temptation.*

Undoubtedly this is a military figure; although watching may be a domestic figure, ordinarily it is military.

A tower, a castle, a fort, is not content with simply the strength of its walls, and its various defences. Sentinels are placed all around about it, and they walk both night and day, and look out on every side to descry any approaching danger, that the soldiers within may put themselves at once in a condition to receive attack.

Still more are a moving army watchful, whether upon the march, or in the camp. They throw out advanced guards. The picket line is established by night and by day. Men are set apart to watch on purpose that no enemy may take them unawares; that they may constantly be prepared for whatever incursion the chances of war may bring upon them.

It is taken for granted that we are making a campaign through life. The assumption, all the way through, is, that we are upon an enemy's ground, and that we are surrounded, or liable to be surrounded, with adversaries who will rush in upon us, and take us captives at unawares. We are commanded, therefore, to do as soldiers do, whether in fort, or in camp—to be always vigilant, always prepared.

This exhortation and teaching runs through the scriptures from beginning to end. Dormancy, carelessness, heedlessness, false security, —we are warned against them continually. Vigilance, activity, watchfulness,—we are exhorted to these continually. Our Master interprets

SUNDAY EVENING, May 16, 1869.—LESSON: Psa. LXII. HYMNS (Plymouth Collection): Nos. 199, 666, 657.

a part of this text in the very few petitions that belong to what is called "The Lord's Prayer."

Here he says, "Watch, lest ye enter into temptation"—as though that would often decide the moral condition of a man; as though his safety required that he should not go into temptation, and should not lie exposed to temptation. One petition in the Lord's prayer is, "Lead us not into temptation"—as though we should be safe if we were not led into it, and as though our safety would be doubtful if we were. No man knows, when he is led into temptation, whether he will come out safe. "A prudent man," we are told, "foreseeth the evil, and hideth himself; but the simple pass on and are punished." And that passage of Paul in Ephesians, "Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, stand," is to the same purport. Look out for danger, and prepare for it, and avoid it—that is the spirit of the injunction of the whole New Testament, as it was of the Old Testament. The dangers arising from men's appetites and passions cannot be met, on the whole, in any other way so well as by a beforehand preparation.

When passions are really aroused, there are few that can cope with them. They must spend their fury; and then we must gather up ourselves the best way we may afterwards. Here is the first position which I take in respect to watching.

They that are called—and who is not, in some form?—to carry his passions and appetites safely through life, can do it only on the theory of foreseeing the circumstances in which they are liable to have their appetites and passions aroused, and preparing beforehand to meet those circumstances. This is the only way in which a man can hope to go safely and securely. The theory by which a man throws off temptation, is, that he rouses up in his mind one feeling to counteract another. If a strong feeling is developed in a child, or in an adult, you cannot by a mere act of the will, suppress that feeling. The will must rouse up some other feeling which shall dispossess it. And so the mind is made up of antagonistic, opposite feelings all the way through.

Where passions are excited, they are inherently so strong that there is no other overmastering power in the mind. Call on conscience—but conscience is feebler than passion. Call on reason—but reason has no opportunity to act under the blinding influence of the appetites. Call on self-respect, on resolution, on whatever else you may—but when the passions are fairly aroused they overmaster all resistance in the mind, and have a clean sweep. If, therefore, they are to be restrained, it must be by preparing beforehand. For you might just as well attempt to let the spark fall upon the powder, and then take care of the powder, as to let temptation fall upon the passions, thinking that

then you can bind them. Beforehand or never! No repentance does you any good that does not prepare you by watchfulness to resist temptation. Very little is done, if one sins through the passions, by simply praying, and asking to be forgiven. That is well in its way; but as a preventive, unless it inspires a man to inquire how he felt, and what was the way in which the enemy approached, and prepares him for the approach again, no repentance is of any practical use. Passions are snares; and the way to extract a man's self from snares, is not to be caught in them. Passions are lions in ambush; and the way to deliver one's self from the lions is to take another path, and go where they are not. Passions are tigers that lurk on the corners and in the dark recesses of the street. Take another street. That will take you out of the tiger's reach. Passions are dangerous, like pitfalls, like precipices. It is not safe to get near them. You are safe if you give them a wide berth. You do not know that you are safe if you do not. And who is he that has not passions? They are the overmastering part in many natures. They swell, as the tides swell. They burn as the fires burn. They sweep as storms and winds sweep. And no man can perform his duty to himself—certainly not to his God—who does not understand that the battle of the passions is one which must be watched. It is the battle in which watchfulness is wisdom.

But men are not alike as regards their dangers. Some men's temptations are not from the side of the passions, because they have thin necks and heads, comparatively speaking. Their temptations lie in the direction of selfishness and pride. They are not subject to violent bursts of anger. They are not cruel. They are not likely to be carried away with gluttony. They are not likely to be overflowed with lust. Their temptations steal in upon them in the form of avarice, and grasping, greedy desires. They are always looking after their own interests.

These, in another way, just as much as those, require to be overmastered, not in the point and at the moment of temptation, but beforehand. They are to be watched. A man is not to allow himself to come under the influence of those circumstance in which these peculiar dangers of his temperament and his disposition will be developed; and every man must, in the matter of watchfulness, understand his own self. Your weakness is not where another man's is. You are weak in one way—that is, you are strong in one way; and he is weak in another way—that is, he is strong in another way. For what we popularly call weakness, is strength.

If a man has temper so strong that it is all the time running away with him, we say that man's weakness is in his temper! If a man

has mightiness of avarice, men say of him "He has great weakness in the way of stinginess!"

Your excess of disposition, your strength of passion, and your temptableness are not the same as your neighbor's. Therefore, it is quite foolish for you to watch as your neighbor watches. Every man must set his watch according to his own disposition, and know his own disposition better than anybody else knows it.

If a fort is situated so that the weakest side is on the east, the commander, if he is wise, will set his watch there. He says, "I believe that if I defend this point, nothing can do me any harm," and sets his watch there. But suppose the commander of a fort whose weak place was on the west side, should put his force all on the east side! If he would defend his fort successfully he should put his soldiers where it is weak.

Here is a man that watches against pride; but your temptation is on the side of vanity. It will not do for you to watch against pride, because pride is not your besetting sin. There is many a man who flatters himself, that because his neighbor has corrected his faults by gaining a victory over pride, all he himself needs to do is to gain a victory over pride. He has no difficulty in that, because he is not tempted in his pride. It is very easy to watch against an enemy that does not exist. It is very easy to gain a victory where there is no adversary. And if a man is very proud, and watches against vanity, how can he hope to escape from harm? And if a man is not proud, and he watches against pride, what advantage will he gain by it?

The point where you are liable to be assaulted is generally the point that you leave most exposed. Men are not willing to admit that they are assailable and vincible in the point where they are weakest. There is something humiliating in it. Men do not like to admit that they are as vain as a peacock. Men do not like to say, "I am as silly and as foolish as a monkey." They will say it of their neighbor, but they do not like to say it in regard to themselves. They do not like to even confess it to themselves; and they certainly do not like to confess it to any friend. And yet, every man must guard the point of weakness in himself. And watchfulness must not be general, or vague, or theoretical. Neither must it be the same as this man's or that man's, whose weakness is different from yours. Your watch must be set over against that which is weak in you. Are you slow of tongue, and reticent? Then you do not need to set a watch at the door of your mouth. And yet men generally pride themselves on such watchfulness as that. If a man has an excellence, he generally reads the scripture and the pious books that praise that excellence. If a man has a special virtue, he usually increases that, and insists upon it, and seems to be

afraid that that is the side he is going to sin on. Thus, a man who is already careful is always talking about prudence. Oh! prudence is such a virtue in him! A man who, having no disposition to talk, and no temptation to talk, manages his tongue, is the man who shakes his head at careless people, and is proud to say that *he* has taken good care of his tongue, and does not often sin in that way. God made your tongue heavy, and that is the reason it does not wag. It is not because you have a special virtue, but because you avail yourself of a natural peculiarity. And you pride yourself upon that!

It is the interest of every man not to hide from himself his ailment. What would you think of a man that was sick, and attempted to make himself believe that it was his foot that was ailing, when it was his heart? Suppose a man should come to his physician and have him examine the wrong eye, and pay for the physician's prescription, founded on the belief that his eye was slightly, but not much damaged, and should go away saying, "I am a great deal happier than I was," although the doctor had not looked at the diseased eye at all? If a man should have a cancer, or a deadly sore, on one arm, and should refuse to let the physician see that, but should show him the well arm, he would imitate what men do who use all deceits and delusions to hide their moral sores and weaknesses and faults, as far as possible, from themselves, from their physician, from all persons, and then congratulate themselves that they are not in danger.

Watchfulness requires that a man should be honest, and should know where he is, and where his danger is. Let others set their watch where they need it, and you set yours where you need it. Each man's watchfulness should be according to his temperament and constitution.

And that is not all. Every man should know what are the circumstances, the times, and the seasons in which he is liable to sin. To make this matter entirely practical, there are a great many who neglect to watch until the proper time and seasons for watching have passed away. Suppose your fault is of your tongue? Suppose your temper takes that as a means of giving itself air and explosion? With one man it is when he rises in the morning, and before breakfast, he is peculiarly nervous and susceptible. It is then that he is irritable. It is then that things do not look right. And it is then that the boys get it, and the girls get it, and the servants get it, and his companion gets it, and everybody gets it. It is then, before he has had his coffee, that his tongue, as it were, snaps, and throws off sparks of fire.

With another man, it is at evening, when he is jaded, and wearied with the care and labor of the day. He has emptied himself of nervous excitement, and left only excitability. And then is the time when he is liable to break down in various ways.

Men must set their watch at the time when the enemy is accustomed to come. Indians usually make their attack at three or four o'clock in the morning, when men sleep soundest; and that is the time to watch against Indians. There is no use of doing it at ten o'clock in the morning. They do not come then. If it be when you are sick that you are most subject to malign passions, then that is the time when you must set your watch. Or, if it be when you are well that the tide of blood swells too feverishly in you, then that is the time when you must set your watch. If at one time of the day more than another, experience has shown that you are liable to be tempted, then in that part of the day you must be on your guard.

They that watch with the sick know that on the turning of the night is the critical and perilous period. Somewhere between midnight and morning more persons die than at any other time in the twenty-four hours. There is something in the temperature, or in the magnetic conditions, at that time, which renders death more liable; and therefore watchers bestow special attention upon patients at that time.

Everybody has his hours, his times and seasons, and his circum stances; and every man should learn them for himself; and every man should set his watch then and there. And frequently, by watching at the right time, you can easily carry yourself over all the rest of the day.

Men are required, also, to watch by reason of the external conditions into which they are thrown. And men are very unlike in this also. Some men are at home very liable to temptation; but when they go abroad they are braced up, and are not so open to trial. I have known persons who were intolerable at home, who abused their wife, and abused their children, and seemed to think that home was made for a man to lay down watch in, and be as ugly as he felt like being; but whose love of approbation, or interest, when they went away from home seemed to restrain them. I have seen men who were most agreeable on the street, and wherever you met them, until they got home. And if a man is so constituted, he must set his watch at home.

On the other hand, there are many men who seem to be cross and crabbed away from home. Their sharp, keen, twinkling eye watches for advantage. If you met them on the street, or in the strifes of business, you would say that they were sapless and hard; and yet, when they come home, how gentle and generous they are! There is many a man that has no reputation in the street, who is idolized by those who see him within the walls of the household. If, then, a man's temptations are away from home, there is where he must watch.

The influences that come up around us from social connections also determine this, largely. There are many men who are like a ship aground. When the tide is out she does not leak—of course not; but

as soon as the tide comes up and surrounds her, she leaks at every seam, and is filled with water. And so there are men who, when the tide is up, are perfectly whelmed, but who, when the tide goes out, are perfectly free.

Now, men must see all these things respecting themselves. The pulpit cannot tell them about them. It is every man's business to know himself accurately, and to know how to carry himself morally from bad to good, from good to better, and from better to best. And it must be by foresight and vigilant watching.

We see that watching requires the knowledge of one's own nature, and of the times and seasons and circumstances in which his moods and dispositions and attributes are to act.

In view of this brief exposition, I remark, first, upon the condition of a man who has no plan of moral life; who has no knowledge of himself; who has no care; who never keeps account. We know very well what would be the career of any man in business who bought without consideration, and sold without calculation; who gave notes and made no record; who ran up debt upon debt, and forgot to-day what were the transactions of yesterday. How long before such a man would come to bankruptcy? In business, if it is to be successful, there must be system, not only, but foresight; and not only foresight, but constant watching on the part of the man of business respecting his affairs. And where any business man is lacking in foresight, and lacking in knowledge of its conditions, it is only a question of time. It is sure, sooner or later, to come to disaster.

And if that be so in the merchandise of things, however precious the commodities may be, how much more is it so in the merchandise of qualities! How can a man take so complex a thing as his own soul, and carry it safely in a world where it is surrounded and acted upon by varied influences; where the imagination is so soliciting; where the sentiments are played upon; where the very air seems to breathe upon us influences good or malign? How can a man take all his instincts and passions and appetites and carry them freely through the world, utterly thoughtless of what shall be done to him, of what he is, and of what he is to become. And yet, this is the fate of thousands. There are thousands of persons who are living so habitually. They think themselves to be very good, because they are not very bad. Many persons have no positive life or character. They never think; they never plan; they never eagerly fore-look; they never vigilantly guard. They are floating through life, and taking whatever fate may befall them. This is not wise, our Master being witness, who said, "Watch, lest ye enter into temptation." You cannot afford to be tempted. You certainly

cannot afford to be tempted under circumstances where you will break down.

We see, too, how, outside of that, this overweening confidence destroys men. A man that does not believe he is vincible, will not watch. If a man believes that he is invincible under assault, why should he watch? Men have an extravagant estimate of their own virtues and excellences. The result is that they are frequently not half so strong as they think they are. I know that experience in life makes one more and more reverent of that sentence of the Lord's Prayer, which I have quoted—"Lead us not into temptation." When we see what calamities befall men, we shudder, and thank God that we were never left to such circumstances. If that man fell under such a pressure, you say, "I thank God that he did not put me where that man's foot slid. I did not think there was much danger in that direction; but if that man was not able to bear the temptation, how do I know that I should not go down as he did?" To be sure, a man ought not to be a coward; but he is not wise to have such an overweening estimate of his power in the day of temptation, as not to humble himself, and, reverently, every day, say, "God deliver me from being tempted." He is not wise who says, "I am too straight ever to be crooked; I am too strong ever to be bent; I am too tough ever to be broken: let temptation play about me; I have a lightning-rod of resolution." By-and-by will come the flash, and strike clear through to the foundation of the house.

No man can afford, therefore, living in such a world as this, with the air full of invisible influences, and with dangers thundering on every side, to say, "I am in no danger; or, if there are dangers, I am just the champion that can meet them and overcome them." Such men are twisted off and thrown down, as a tornado twists off the stalwart oak and throws it in an instant to the ground.

But some men will say, "Is there, then, such poor stuff? Is there no such thing as a virtue that is able to stand in the day of battle? Is there no heroism? Are men to creep into their holes? Are men to shelter themselves behind bomb-proofs? Is this a world in which sin is the only thing that can go openly, and in which truth and righteousness must always fight behind bulwarks?" It is a world in which men, at least, when they are veterans, may venture as they did not in youth. It certainly is a world in which virtue is not to be cowardly. But it is not to be presumptuous; it is not to be extra hazardous. Although when the path of duty is once marked out, no man should shrink from it because it is dangerous. For providence never puts a man on any path of duty without making provision for his safety. And it is always safe to follow the line of duty where it is marked out. But it is not safe for any man to provoke temptation, and throw himself in its way. Therefore,

men that are true, pure and upright, sin against their own souls when they purposely and self-confidently venture under the influence of temptation. There are a great many persons that are young in conscience, that are inexperienced, and that are to a certain extent innocent, who permit themselves to do what the riper experience even of bad men would never permit them to do. There is such a thing as *dallying* with temptation. Many a maiden will insensibly, and step by step, allow herself to be led to things that, if not wrong, are yet so near to it that they lie in its very twilight; and she is all the time excusing to herself such permissions and such dalliance, and saying, "I do not intend to do wrong. I shall in due time recover myself." There is many a man who takes the serpent into his hand, because it is lithe, and graceful, and burnished, and beautiful, and plays with that which in some unguarded moment will strike him with its poison fangs; and it is poor excuse, when this dalliance has led him to the very edge of temptation, and has struck the fatal poison into him, for him to say, "I did not mean to." The mischief is done. The damnation is to come. And it is poor comfort to say, "I did not mean to." Pass by it; come not near it; keep far from it, and then you will be safe. But it is not safe for innocent, or inexperienced, or unconscious, or inconsiderate virtue, to go, by dalliance, near to things that carry in them the very venom of Satan. And yet, how many there are that laugh, and are gay, and graceful, with a thousand quips and cranks, and beautiful as a bubble that rises on the sea, and like a bubble burst in a moment! "Watch, lest ye enter into temptation."

There are a great many persons who are not liable to the temptations and destruction which come from the inflammation of passion. There are a great many persons who allow themselves to follow an inquisitive eye. They like to explore. They like to know what is going on. There are a great many young men that come down to New York who like to see what gamblers do, and have a great interest in going into their saloons and their dens, and allowing themselves to nibble, and see what will be done to them. There are a great many that go to the strange woman's house. It is pure *curiosity* that leads them there! They go to *take statistics*. There are a great many that want to *see life*; and what they mean by seeing life, is seeing rottenness. They go to see what depravity can do. They go to filthy dens. They go to brutal rings. They go where sport means cruelty, and where pleasure means lust—lust that, like the mud of the unquiet sea, cannot rest. They go to see, not intending harm. And yet, in the language of scripture, the "dart strikes through the liver," of hundreds and thousands who deliberately carry themselves within the sweep of these things.

What should you think of a man who, coming down to New York, should say, "I have had quite an experience this morning. I have been up to one of the shambles where they were butchering; and I saw them knock down oxen, and saw them cut their throats, and saw the blood flow in streams from the great gashes. I spent a whole half day there, looking at men killing, and killing, and killing." What would you say of a man that said, "I have been crawling through the sewers under the street; for I want to know what is at the bottom of things in this city?" What kind of curiosity would that be? What should you think of a man who went where he could see the offal of hospitals and dissecting rooms, and went wallowing in rottenness and disease, because he wanted to increase his knowledge of things in general? And yet, here are men who take things more feculent, more fetid, more foul, more damnable and dangerous—the diseases, the ulcers, the sores and the filth of the appetites and the passions; and they will go wading and looking at things that a man should shut his eyes on if they were providentially thrown before him. Why, there are some things that it is a sin to look at twice. And yet there are men who hunt them up!

It is said in one of the old "Lives of the Saints," that the devil found a young man at a theatre, and took possession of him; and the saint rebuked him, and said, "Why do you take one of the Lord's children?" and the devil said, "What business has one of the Lord's children on my ground?" It is thus in temptation. Men tempt the devil. They send a message to him, inviting him to come and take them.

Rising from these youthful indiscretions and depravities and destructions, there are those who are more considerate, and are less liable to these inflammatory temptations, and are marking their course in life on this principle: "I will not lie; but I will take every advantage I can, just inside of lying." And they run their line of life so near to deceit that it is equivocal. It is very difficult to tell, sometimes, which side of the line they are on. They are conscientious in this. They say, "I do not mean to lie. I mean to take care." But they go so near that the least joggle of their wheel, if they run over an unexpected stone, throws them over the line. They get back just as soon as they can; but the mischief is done, and cannot be repaired.

There are men who live so near to cheating that though they do not mean to cheat, circumstances cannot bend them without pushing them over. There are many men who are like an apple tree in my garden, whose trunk and roots, and two-thirds of the branches, are in the garden, and one-third of whose branches are outside of the garden wall. And there are many men whose trunk and roots are on the side of

honesty and uprightness, but who are living so near the garden wall that they throw their boughs clear over into the highway where iniquities tramp, and are free.

It is never safe for a man to run so near to the line of right and wrong, that if he should lose a wheel he would go over. It is like traveling on a mountain road near a precipice. You should keep so far from the precipice that if your wagon breaks down there is room enough between you and the precipice. Otherwise you cannot be safe.

There are a great many men who are pious on this principle: "How economically can I go to heaven?" Virtue is to them like gold to a traveler; and they say, "Now I want to spend just as little as I can. I want to make this voyage just as cheaply as possible." Men mean to get to heaven; but they do not mean that it shall cost them any more virtue than they can possibly help. Everything that the world will allow them to have they take. They practice as little self-denial as they can get along with, hoping that there will be an equalization of everything in the world to come.

Oh! what a dangerous and degrading condition is that man in whose life lies right along the twilight line, where he is liable at any moment to be cast over into darkness.

This subject comes very near to those who have been overtaken by sins and fermenting follies. There are many men who have been caught by wrong, and are honestly striving to break away from it. There are persons who are receding from depths of wickedness. They should never again even look back to the ground from which they have fled. When God called Lot's family from Sodom, and told them to flee for their lives, he said to them, "Look not back." It was dangerous for a person fleeing from Sodom even to look back. It is a grand lesson of history hung out as a warning to us. Such lingering looks cast back are perilous. They tend to lead people again to that which is evil. It is very bad for a man, in leaving his old sins and temptations, not to break with them so that they are his enemies.

A man that has been in the habit of drinking may restore himself; but he must put that habit under his foot, and keep it there. The path toward reformation is a steep and burning one: but he must walk in it. For a man who has once become addicted to drinking, to allow himself to go where intoxicating liquors are sold, or for him to permit himself to meddle with the cup in the slightest degree, is insanity. It is the very infatuation of folly. For a man who is in the habit of indulging in strong drink, there is only one safe course. He should keep so far from temption that temptation cannot touch him. "Lead us not into

temptation," should be the prayer of such a man from day to day, and from night to night.

Those of you who are attempting to break away from cards and houses of infamy; those of you who are attempting to break away from those lusts, those corrupt inclinations, that draw men into perdition, should never go near your old companions, or your old haunts. There is but one single way that you can escape destruction; and that is by shutting your eyes to the past, and looking forward to the city of refuge. Flee! *Flee!*

It is not safe for you to dally. To be a good man is an earnest business, and ought to occupy one's whole time. You can better afford to be half and half in any thing else than in virtue, and religion, and manliness. You are to be wholly for God, or you are liable to be wholly for Satan.

My Christian friends, we have a thousand reasons for *watching lest we enter into temptation.* We have experiences every day of those manifold temptations which live, and are like dust on a mirror, or like scratches upon its back. We are liable to fall into sins and defilements, as well as other men. But those who have not the hope that the Christian has, those who are in the midst of the world, are met in every direction by fantasies and follies, by delusions and deceits, and by vehement temptations of every sense and every appetite; and how much more do they need to watch and to pray that the power of God and the inspiration of the Holy Ghost may come down upon their soul and quicken it, and give it strength! How do they need to *watch and pray lest they enter into temptation!*

May God keep you from temptation; but, that he may do it, keep *yourselves* from temptation—from its places; from its materials and instruments; from its circumstances; from all its moods. May God inspire you with that vigilance by which you shall foresee your own dangers, and either avoid them or meet them armed for victory.

PRAYER BEFORE THE SERMON.

We render thee thanks, our Heavenly Father, for the great mercies with which thou hast surrounded us ever since we were born. Thou hast not been rigorous, but lenient. Thou hast not given by measure, but overflowing, surpassing expectation. Thou hast created us royally. Not any other thing is created with such powers, and with such developments of them all. Nor is there before any other creature upon the earth open such a future as there is open before us; such growth in every part of the mind; such richness and refinement; and such promise of communion with spirits above, and with thine own self. We are not of the clod, though we are born of the dust. We are not of the animal creation, though to us there is given an animal body. We are to gain, triumphantly, a growth out of it, and above it, and beyond it. We are to come into communion with Thee. The foreshadowing is already upon us. The earlier experiences are upon us. What is the wonder of the meaning, what is the magnitude, of that communion, we cannot comprehend. It is our folly to believe that we can reason of these higher things, and know of them from the light of revelation, and the slender light of experience; for they surpass knowledge. We see at the best but as through a glass darkly. At the very highest we are only children in things spiritual, and do not know how to put them together, nor how to draw the mighty circle of everlasting and universal truth. Yet, though we cannot give the bounds and the outlines, we believe that we are coming unto a glorious likeness to thee; unto higher powers; unto nobler disclosures; unto a more blessed residence. We look forward to that. We believe, with humble faith, that by purity, by hope, by love, we are culturing ourselves for that great unknown blessedness.

O Lord, our God! behold the strife and the turmoil that often is in us. Behold the temptations which lie in wait around about us. Thou dost behold whenever we call. Thou hast marked the path before us, and we hear thy voice saying, "This is the way; walk ye in it." If we stop our ears and will not hear; if we blind our eyes, and will not see, and rush into danger, and are overwhelmed, it is our fault. Thou, O God, wouldst succor; thou wouldst warn; thou hast set up thy law as a guide everywhere. Grant, we beseech of thee, that we may take heed to our ways. Grant that we may walk in the paths which experience shows to be safe and profitable. May we not be content. Certainly may we not be content to live for the pleasures of life. For us is immortality. Why should we live as though the world were all. For us is the certainty of universal blessedness, and high and holy companionship. Why should we say, "Let us make three tabernacles for us here."

Grant, we beseech of thee, that we may be inspired more and more to overcome the present, to rise superior to its pleasures, and become stronger than its temptations. May we take hold of the invisible world. May we draw something of our life from it, and rejoice more and more that the day draws near when the disclosure shall come. The shadows shall fall, the morning shall break, and we shall rise into eternal knowledge and blessedness.

We beseech of thee to have compassion upon any that are infirm; upon all that are in trouble; upon all that wrestle inwardly; upon all those that are discouraged; upon all those that are tempted; upon those that are thralled and snared; upon those that are sick, and heart-sick. O thou Comforter! be thou more gracious to them than they think. Raise up friends for the friendless. Raise up those that shall teach the ignorant. May there be that true friendship which shall draw the friendless into ways of virtue.

Have compassion upon those that are tempted more than they are able to bear. May all those that are out of the way be succored. Draw, we beseech of thee, more and more the outcast back again to virtue and to integrity. Let thy kingdom come everywhere in this nation, and throughout the earth. Hasten that glorious day of prediction when Christ shall take unto him his power, and reign in all the earth. Grant that we, by prayer and labor and faith, may bring on, according to the measure of our strength, something of the blessedness of that day. O Lord! how long shall the earth wait for thee? Come, Lord Jesus. Even so, come quickly. And to thy name shall be the praise, forever and forever. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, bless the word of exhortation and of warning. Deliver those that are snared. Bring out of captivity those that are bound. Save those that are in the thrall of temptation. Surely is the net spread for them, and they run into it more foolishly than the bird into the snare. Grant that these delusions may pass away. Give virtue, give power, give victory, to all thy people that are called to this warfare of the soul.

Grant, we beseech of thee, that there may be some to-night that shall turn away from bad courses, from indiscretions, from all circumstances of danger. And bring us all, when life is over, to that blessed land where there shall be no more temptations; where there shall be no more sickness; where there shall be only joy and purity forever and forever. *Amen.*

HITCHCOCK'S

NEW MONTHLY MAGAZINE

OF

CHOICE MUSIC, ART NOTES,

AND

Select Reading for the Family Circle.

CONTAINING

BEAUTIFUL ILLUSTRATIONS, BIOGPAPHICAL Sketches, Choice Musical Compositions, arranged for the Piano Forte; Poetry, and Notes on Painting, Sculpture, &c.,

FORMING A SPLENDID

ILLUSTRATED MAGAZINE FOR THE DRAWING-ROOM,

AND A

VALUABLE LIBRARY OF EXCELLENT MUSIC.

It is issued on the 15th of every month. Price $3 00 per year, in advance.

JUST PUBLISHED.

OCTOBER NUMBER OF

Hitchcock's New Monthly Magazine.

CONTENTS:

MADAME MALIBRAN. *Portrait and Biog.*	LEONARDO DA VINCI. *Portrait and Biog.*
MARRIAGE IN GREAT BRITAIN.	CHEAP PUBLICATIONS. *Editorial.*
ART NOTES.	DRAMATIC NOTES.
MUSICAL NOTES.	POETRY AND CORRESPONDENCE.

MUSIC.

THE STARRY FLAG. For Voice and Piano.	KISS WALTZ. Piano.
MY SOUL TO GOD, MY HEART TO THEE. Do.	KIT FLANAGAN'S FAIRY. Voice and Piano.

Specimen Copies mailed free on receipt of price—25 cents each. Sold by Booksellers and Newsdealers.

Address BENJ. W. HITCHCOCK, Publisher,
24 Beekman St., New York.

Agents wanted everywhere. Write for Terms. The trade supplied by the News Companies.

A reliable time-keeper is now an article of necessity to every one, and as such the Genuine Waltham Watches, with the late improvements, are superior to all others. We send single Watches by Express, with bill to collect on delivery, to any part of the country, at greatly reduced prices, and allow the purchaser to open the package and examine the Watch before paying, and if afterward it does not give satisfaction, we will exchange it or refund the money. Solid Silver Hunting Watches, $18; Gold Hunting Watches, $70. Every Watch warranted by special certificate from the American Watch Co. We send our Price List, which explains the different kinds, gives weight and quality of the cases, with prices of each to any address, post paid on application. Do not order a Watch till you have sent for a Price List, and when you write please state in what paper you saw this notice. Address in full, **HOWARD & CO.** Jewelers and Silversmiths, No. 619 Broadway, New York.

JAMES SHARKEY,

MONUMENT WORKS,

Greenwood Cemetery,

Fifth Av., Twenty-third and Twenty-fourth Sts.

BROOKLYN, N. Y.

Military and Civic Monuments, Statues, Tombs, Vaults, Fences, etc.,

Designed and executed in the best style of Art.

The largest and most varied assortment of

MONUMENTS, STATUARY, GRAVE-STONES, etc.,

in this country, always on exhibition, and for sale at reasonable prices, to which the attention of buyers is requested.

Parties desiring First-Class Cemetery Improvements can have the design prepared, and work forwarded to, and erected in, any part of the country, without risk to the purchaser, when desired.

48-26w

JAMES McMURRAY,

Practical Watchmaker,

MANUFACTURING JEWELER,

and Silversmith,

315 FULTON STREET,

(NEARLY OPPOSITE PIERREPONT ST.,)

BROOKLYN,

Would respectfully direct attention to his extensive Stock of

Fine Watches, Rich Jewelry,

STERLING SILVERWARE,

ETC., ETC., ETC.,

Which for variety, elegance of design, and fineness of quality can not be surpassed in this city.

BROOKLYN OFFICE

FOR

WHEELER & WILSON'S

Sewing-Machines,

332, 334, 336, & 338 Fulton St.

From a "Star" Paper, (in *The Independent.*) By the Rev. HENRY WARD BEECHER.

"Then came the conviction, for the first time, that sewing was conquered and vanquished! Long sheets, entering the fatal pass, streamed through, and came out hemmed, in a ridiculously short time. An hour's work was done up before your eyes in one minute. A shirt was set in, of such dimensions, that (we call Baron Munchausen to witness!) a man could not get round it by fair walking, in less than—well, in some time! It streamed through the all-puncturing Wheeler & Wilson about as soon as a good-sized flag, being hoisted, would unroll and flow out to the wind. A bundle of linen took its turn, and came forth a collar, a handkerchief, a cap. There goes in a piece of cloth!—there comes out a shirt! We were bewildered. Not much was done for some hours in that house but gaze and wonder. We mistake. A good deal more was done, and done more effectually, than had ever been done in ten times the time before! What heaps of towels—what piles of sheets—what bedfulls of small trumpery—what bureaus full of fine trash—what carpet-littering stacks of unmentionable matters that make up the cloth inventory of household wealth!

. . . . . .

"Now, sewing is the family amusement. Our Wheeler & Wilson is played on a great deal more than our piano—and is the cause, too, of more real music than is ever got out of that instrument; for two canary birds, perched on either side of the book-case, understand the first click of the Sewing-Machine to be a challenge, and while the machine sings *staccato*, they warble *ad libitum*, and between the *solfeggio* of the one and the *cantabile* of the other, we go crazy."

We respectfully call the attention of the public to the recent improvements in the wonderful Wheeler & Wilson Machine. They make its superiority still more apparent. Send for a circular.

CRAIGE & CO.,

Agents.

THE N. Y.

Sewing-Machine

EMPORIUM,

744 BROADWAY, cor. Astor Place,

UP STAIRS.

(*Established in 1860 by W. W. Wickes.*)

W. R. PATTERSON & CO., Proprietors.

THIS Establishment is designed to supply every want connected with the use of Sewing-Machines.

Machines of all the approved makes are kept on hand, or furnished to order. They are sold at the Manufacturer's prices, with all their guarantees. Purchasers have here the advantage of seeing and testing all kinds together, and are thereby enabled to choose the Machine best adapted to their wants. They have also the privilege, if not suited in their first choice, of exchanging for any other kind. Full instructions are given gratuitously.

Machines are also Rented by the Day, Week, or Month, either with or without the privilege of purchasing, which gives an opportunity to test them thoroughly before buying.

We also deal in SECOND-HAND Machines—Buying, Selling, Exchanging, etc. Old Machines are Cleaned, Adjusted, and Modernized, and supplied with all the Tools, Fixtures and Attachments required in their use. Needles, Thread, Oil, Soap, etc., of the best quality, are kept constantly on hand, and sold at the lowest prices.

Operators, with or without Machines, are sent into Families; and Machine Stitching of all kinds is done at the EMPORIUM.

The establishment is complete in its arrangements, and possesses, under the new management, superior facilities for conducting the business. Every effort will be made to please those who favor us with their patronage.

In dealing with this establishment you have *this advantage:*

YOU CAN

EXCHANGE

FOR ANY OTHER MAKE

If your first choice should prove

NOT SATISFACTORY.

Machines sent to all parts of the country, and guaranteed to suit.

Full information as to prices, terms, etc., given to all who send address, stating the kind of work they wish to do.

OXFORD
PRAYER BOOKS,

With the Additional Hymns.

ORFORD BIBLES.

—

The Oxford University Press has recently issued various editions of the

PRAYER BOOK,

which fully sustain the reputation it has already acquired by the world-renowned

OXFORD BIBLES.

A large variety of **Oxford Bibles** and **Prayer Books** may now be seen at the Church Book Stores, or at the

Sole Agents for the U. S.,

THOS. NELSON & SONS,

52 Bleecker Street, New York.

AGENTS WANTED!

—

N. TIBBALS & CO.

Have added to their Sunday School and Theological Departments,

THE BOOK SUBSCRIPTION BUSINESS.

And have some of the

Most Popular and Useful Works in the Market.

Three Books in Press, especially for Agents, will be ready by the first of September, one of which will contain several hundred engravings.

Be sure and see our Prospectus before you engage for the fall and winter. Come and see us if possible; if not, send for particulars.

PIANOS! ORGANS! MELODEONS!

IMMENSE REDUCTION IN PRICES!

The great increase in the sale of our instruments, has enabled us to reduce our prices for *First Class Pianos, Organs and Melodeons*, from ten to twenty-five per cent. less than any other house (offering the same class of instruments) in the United States.

While we act upon the maxim of "quick sales and small profits," we make it, at the same time, a special object to furnish our customers with instruments in no way inferior to the best in the market.

Every Instrument Fully Guaranteed for Six Years.

Many families have had a desire to obtain a Piano, but could not afford to pay the dealers a profit of from $100 to $300, neither do they wish to purchase a cheap made instrument, that would cost more to keep in repair than it is worth, hence a large class of our music-loving people have been obliged to do without.

We can furnish New Seven-Octave Piano Fortes from $275 to $700. Second-hand Pianos from $40 to $250. New Cabinet Organs, $45 and upwards.

TESTIMONIALS IN REGARD TO OUR ORGANS:

"The instrument furnished by you for use in our Concerts is a *gem*. It is *the very best* Melodeon we ever had. Its qualities are good, and in every way perfect and complete.

GEORGE GALLOWAY,
Director, "Alleghanians" Concert Troupe.

STAPLETON, STATEN ISLAND.

The Organ gives the greatest satisfaction. We can see no reason why every society should not avail themselves of your most liberal terms.

With a hearty endorsement, and wishing you every success, we are Yours, very truly,

DR. JOHN L. FEENY, W. P.
In behalf of Edgewater Division, Sons of Temperance.

UTICA, N. Y.

It is with the greatest pleasure that I recommend to my friends and the public, the Cabinet Organs now being offered to the Musical World by C. M. Tremaine & Bro., of New York. I have tried the several styles of their instruments, and in my opinion, they are equal, and in several improvements that have been made, superior to any now being manufactured.

As a vocal accompaniment, I have found them better than any I have ever used, combining, as they do, sweetness and power of tone, together with an easy and quick action.

JAMES G. CLARK,
Vocalist.

WE ARE ALSO AGENTS FOR THE NEW

BURDETT COMBINATION ORGAN,

(With Carpenter & Burdett's New Improvements.)

Give us a call before purchasing.

C. M. TREMAINE & BRO.,
435 Broome Street (near Broadway), New York.

HOME

LIFE INSURANCE COMPANY,

258 BROADWAY, NEW-YORK.

ASSETS, TWO MILLION DOLLARS. 10,000 MEMBERS.

This Company does not present "greater advantages to its Policy-Holders than any other Company in the country." But for every feature which an intelligent and careful man would desire to examine before choosing a company to be the depositary of the fund designed for his loved ones when he has left them, the HOME will compare favorably with any other,

BECAUSE:

Its Directors are among the first men for character and wealth in the country.

Its assets are as large compared with actual liabilities as the oldest and best company in existence.

Its membership is as *carefully selected* as that of any company

It is a mutual company, with the important addition that its directors are all *personally interested* in its affairs, and it treats all its members with EQUAL JUSTICE AND LIBERALITY.

Its Policies are all non-forfeiting in the best practicable sense.

Its assured are not confined to certain degrees of latitude or longitude, but are free to travel and reside where they please.

Its profits or surplus earnings are carefully ascertained annually, and DIVIDED to its members in exact proportion to their contributions thereto.

Its members are never required to pay more than two thirds of the premium, the balance remaining as a permanent loan (without notes) to be paid by the dividends.

Its funds are kept securely invested in the most unexceptionable and reliable form.

Its expenses are kept as LOW as the real interests of its members will permit; not one dollar is expended recklessly.

It pays every honest claim on its funds with the utmost promptitude.

It resists every attempt to rob its members by dishonest claims, or blackmailing pretenses.

For further reasons, see Pamphlet and Circular, which will be sent by mail to any address if requested.

OFFICERS:

WALTER S. GRIFFITH, President. ISAAC FROTHINGHAM, Treasurer.
GEORGE C. RIPLEY, Secretary. WILLIAM J. COFFIN, Cashier

1-26w AGENTS WANTED.

REMOVAL.

ARCHER & PANCOAST

Manufacturing Company

Have REMOVED their MANUFACTORY and WAREROOMS to the

New Building, Nos. 70, 72, and 74 Wooster St.,

(Between Broome and Spring Streets,)

NEW-YORK,

WHERE WILL BE FOUND A VERY EXTENSIVE STOCK OF

GAS FIXTURES,

Of their own fabrication, of every variety and pattern, tasteful in design and unsurpassed in finish, at the lowest prices.

N. B.—Special attention given to furnishing Churches, Halls, Hotels, and Private Residences.

GET THE LARGEST, BEST, AND CHEAPEST.

MOORE'S

Rural New-Yorker,

THE GREAT NATIONAL

Rural, Literary, and Family Weekly.

THIS FAMOUS WEEKLY, so long noted for the Ability, Variety, and Usefulness of its CONTENTS, and the Taste and Beauty of its STYLE, was vastly ENLARGED, BEAUTIFIED, and IMPROVED in January last, and is now not only the Leading and Most Popular, but by far the

LARGEST, BEST, AND CHEAPEST

Paper of its Class in the World!

MOORE'S RURAL has no equal in the Sphere of Journalism—far excels in Value, Attractions, and Circulation—and is a Welcome Visitor to tens of thousands of Homes in City, Village, Suburb, and Country, throughout the Union, Canada, &c. In all the essentials of a Practical, Scientific, Literary, Family, and General Newspaper, it surpasses any other journal, and is pronounced the

Best Weekly in America!

With Offices in New York City and Rochester—the great Literary and Commercial Metropolis, and the Heart of a Famed Rural District—it possesses unequalled facilities; and, having Seven Editors and Hundreds of Special Contributors and Correspondents (located in various parts of the United States, Canada, and Europe), renders true the remark of an exchange, that "The RURAL is the most elegantly printed, widely circulated, and heartily welcomed paper, as a whole, which now finds its way among the people." The RURAL is profusely illustrated with Appropriate and Costly Wood Engravings.

Everybody wants Moore's Rural!

All who cultivate Fruits, Flowers, Vegetables, &c., even on a small scale (in city, village, or suburb), need the RURAL; while Farmers, Planters, Horticulturists, Stock Breeders, Wool Growers, Dairymen, Poultry Fanciers, &c., will find it invaluable. In the Family it is highly regarded, its Literary and Miscellaneous Departments furnishing Choice and Entertaining Reading for all. It is National in Character and Objects, and has a Continental Circulation.

FORM, STYLE, AND TERMS.

MOORE'S RURAL is published on a *Mammoth Sheet*, comprising *Sixteen Large Double Quarto Pages of Five Columns*—making it the LARGEST ILLUSTRATED PAPER IN AMERICA! Superior in Value, Variety, and Purity of Contents, Printed in Extra Style, and *Adapted to both Town and Country*, it is the paper for YOU, YOUR FAMILY, and FRIENDS. Examine a number and decide. ☞ Note that the RURAL is not a monthly, but the Largest, Best, and Cheapest WEEKLY of its Class—and that, though nearly double its former Size, and greatly Improved, its *Subscription Price remains unchanged!*

TERMS.—SINGLE COPY, $3 a year—less to Clubs, and great inducements for forming them. Specimens, Show Bills, &c., sent Free to Local Agents and those disposed to act as such.

A TRIAL TRIP.

The 13 numbers of this quarter (October to January) sent on receipt of Fifty Cents.

Try the Trial Trip of the Largest, Best, and Cheapest Weekly of its Class.

☞ For Sale by all Newsdealers. Price Eight Cents; by mail, post-paid, Ten Cents.

Address **D. D. T. MOORE,**

No. 41 Park Row, New York.